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WEEKLY REVIEW.

— *The Indian Churchman* says:

"It appears that the Missionaries, who are supposed to be endeavouring to teach Christianity to the heathen, diversify their labours in that direction, with efforts to teach Protestantism to Catholics of the Roman Obedience. We could have scercely believed it possible that any priest, who is supposed to be spreading the religion of his Lord and Master among those who know Him not, should classify his successful sowing of dissension and hatred among his fellow Christians with those successes (few and far between) which he has met with among the heathen. Really, portions of some of the reports reviewed by our contemporary, might read thus in the form of a diary. Such a date—work done—conversions to the pure Gospel of Protestantism—Heathens, three; and so on. Our Missions in this country are notoriously not successful, and they never will be so long as our priests, instead of minding their Master's business, go out of their way to interfere with those who are working for the same Master, but in a different, and in most cases infinitely more successful manner."

'Working for the same Master.' That is the question. Not every one that saith unto me Lord, shall enter into the kingdom of heaven.' 'By their fruits ye shall know them. If it had been said of the missionaries that they encouraged members of other Protestant churches to come to them, would the *Indian Churchman* have exhibited equal indignation? How does the *Churchman* view the persistent efforts of Roman Catholic priests to make converts from Protestant bodies whether Church of England or dissenting? Those Priests deny with utmost vehemence that any others are serving the same Master that they are, and appeal to the annual malediction pronounced by the Pope on all who are not of the Romish communion. No salvation out of the pale of the Church of Rome.

—The Earl of Shaftesbury has been called to account for having stood on the same platform with Mr. Spurgeon in Exeter Hall. He writes to the *Record* saying that he will do his best to maintain in vigor the Established Church, but that 'in these days of trouble, rebuke and blasphemy, he will, if requested, give the right hand of fellowship to Mr. Spurgeon and to every other who will preach Christ to the masses.'

John Humphreys, formerly in her H. M.'s 109th in India, after six years service was invalided on 7d. a day for 18 months. He got light work at Deptford, and afterwards committed suicide. A paper found in his room, headed 'My death confession' shows that he was suffering from something worse than palpitation of the heart, namely from chronic discontent, leading him to blame all the world except himself. He says: It is no use speaking to me about the Bible, for I don't believe in it. There is a God but he is too good to do any one harm." If he had believed in it, this poor man might have had experience of the goodness of God that would have reconciled him to life. What greater harm did any body ever do this man than that which he did to himself? He embittered his own life by unbelief and repining and then committed self-murder. Faith in the word of God would have obtained for him a better living than seven pence a day, and would have shown him an inheritance of infinite value reserved for him in heaven.

Some enthusiastic gentleman in London of slightly clouded intellect, employs his leisure hours in writing anonymous letters to persons in India, intended, if not calculated, to inspire them with great hopefulness. We have seen three of these letters in the last twelve months, and their tenor may be understood by an extract or two we make from one of them now before us. It is addressed to 'the Principal' of a certain Society:

"At this momentous juncture in the history of the Society and the education of the poor of British India, it seems now the decided opinion that the time has arrived for a small brochure from your pen dedicated to the Home Government and both houses of Parliament. I will support your views even if the Home Government is called upon for a grant of £1,000,000, for it seems evidently now to many members that the probable design of the divine Providence in subjecting so large a portion of Asia to the British dominions, involve now duties of the state upon the moral and Christian training of the people, through too the agency of the Society. The history of the past has been too long a history of struggles with the Home friends of the Society in both Houses. Editors here welcome contributions from India that its darkness may be now rendered visible to both Houses in their columns for a Parliamentary campaign upon the question in the raising up of a powerful and well-directed Christian army of Native teachers under the auspices of the noble Society struggling with the subtle advocates of a fell Paganism whose doom from the signs of the times seems imminent and near at hand as the curse of British India. It seems a singularly happy and merciful provision of Almighty God you are in the field at this important epoch."

Those who have been favored with letters from the philanthropic individual will have no difficulty in recognizing the style. If the object of the writer had been to parody the bombast that we occasionally see in second class journals, his success no one could have denied.

In our issue of May 22, 1858, just ten years ago, we referred to the Christian Vernacular Education Society, then just formed, and remarked: "We look upon this memorial work, as it is called, as far from being one of the least of the grand results of the Indian mutiny. It would be eminently becoming in the British public to embrace this enterprize with great fervor and to make it a point of national honor to communicate with as little delay as possible the blessings of the civilization that God has bestowed upon the mother country." Though not perhaps with 'great fervor' still the British public has sustained this enterprize, and the history of the C. V. E. S. for the ten years now elapsed, has been one of steady progress. Many of our readers will have seen the Report of the Bombay Branch for 1867. An admirable repertory of Christian school-books adapted to India, has been supplied in the English and vernacular languages; but the Report deals especially with the Normal School work. The Normal School for the training of Christian teachers, at Ahmednuggur, contained at the close of last year, 6 senior and 16 junior students, besides 19 boys in the preparatory class. The course of study seems to be all that one could wish. Mr. Haig, the principal, is a gentleman admirably fitted for his work. The Examining Committee, Messrs. Fairbank, Bissell and Bruce, of the American Mission, give a satisfactory report of the results of his labors. Ground has been obtained and the foundations laid of buildings required for this institution, and an appeal is made to the public, which we hope will not be unsuccessful, for the means of completing them. Mr. Haig will be glad to furnish copies of the Report, or any needed information on the subject of the Ahmednuggur Normal School, which is unsectarian in its character and where pupils from all missions in the Presidency will gladly be received at the instance of the respective missionaries.

We have read with much interest a sermon entitled "God the cause of Joy" preached by the Rev. C. T. Wilson, in the Cathedral, Bombay, May 3rd. It commemmorates the deliverance of Prince Alfred from the hands of the assassin, and the triumph of the Abyssinian Force. Many of our returning troops will be glad to have such a memorial as this.

Dr. Littledale's tract entitled "Prayers for the Dead," begins thus:

I. "The Doctrine of the Resurrection of the Body, held by Jews and Christians, together with that of the Immortality of the Soul, has brought about a practice unknown to those Gentile religions which guessed at the latter alone. Since we are to be real men and women after death, and not unsubstantial shadows or dwellers in the bodies of lower animals, we lose none of our human character or privileges by death, and therefore Jews and Christians agree in praying for the dead as well as for the living, whereas all Pagan religions do nothing of the kind.

II. The Jews did so more than a hundred and fifty years before Christ, for Judas Maccabeus is mentioned as practising this devotion. (2 Macc. xii. 43). They did so in early Christian days, as we know from tombs of Jews in the Catacombs. They do so still in their regular offices.

III. Therefore, our Lord Jesus Christ, as a Jew, must have frequently joined in the rite of Prayer for the Dead, and had it been in any way

blameworthy, no donbt He or His Apostles would have censured and forbidden it. There is no trace of such prohibition."

Our readers will observe here that in proof of the assertion that the Jews before Christ were accustomed to pray for the dead, the writers has but one solitary fact to adduce, namely, that in the Apocryphal book of Maccabees, Judas Maccabeus is represented as praying for the dead. So far as appears from his tract, Dr. Littledale is quite content to rest his argument that the Jews habitually, in their public services, prayed for the dead, and that Jesus Christ consequently prayed for the dead, upon this fact. Yet *Wilfred* rushes into the columns of the *Times of India* to denounce the *Guardian* for 'distortion' and 'paltry artifice,' in having so represented the argument of Dr. Littledale.

It is known to every body that very many unscriptural doctrines were current among the Jews at the time when our Lord was on the earth, some of which he directly testified against, while concerning the others we have no reportid words of his. 'Ye do err, not knowing the Scriptures,' he said to them. So that even if it could be shown that the Jews or some of their sects were accustomed to pray for the dead, this would afford not the slightest warrant for the audacious assumption that our Lord sanctioned this thing.

It is very certain that there are hundreds of passages in the Bible that never would have been written, if the writers had believed that prayers and offerings made by survivors would avail for the forgiveness and salvation of those who had died in their sins.

There is a sham way of presenting an argument by virtue of which the hasty reader is made to believe that there is a great deal of force in it, though when the sham is taken away it is seen to be utterly illogical and worthless. We stated Dr. Littledale's argument without the sham; hence the outcry.

The great work which the Ritualists have taken in hand is so to interpret and decorate Romanism as to make it acceptable to the modern English mind. The Apocryphal books have been very serviceable to Rome; that standing place for their errors which the Scriptures persistently and absolutely deny, they find in these uninspired works.

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MAGDALA AND PROVIDENCE.

To the question What is Truth, the favorite answer seems to be, What you please. A contemporary the other day with great propriety spoke of the deliverance of the Magdala captives as a special interposition of divine providence. The next day it has these remarks:

"It is easy to refer our wordly successes to the direct intervention of Providence, as it is for the sculptor to depict man as vanquishing the lion. But what a base view of God does the theory of his constant personal interference with his laws demand! If a human clock-maker were to claim credit for a clock, the pendulum of which he had to be perpetually jogging to prevent its coming to a stand still, what but laughter would reward his pains? Yet the vulgar theory of Providental interpositions takes it for granted that the Great Architect of the Universe is for ever interposing the "finger of Providence," now to deflect a bullet, now to keep the Abyssinian Force short of rum and sugar."

Of course we do not attribute the articles in which these two sentiments are expressed to the same pen. We regret very much however that editorial sanction should be for a moment granted to a sentiment that is subversive of all true religion.

How does a man make a clock to go? By simply availing himself of certain properties and powers that are present with the clock when he is absent. It does not go merely because it is wound up, but because there is a gravitating force present, all the time, to make the pendulum swing; just as the water of a mill-dam is made to turn the wheel of the mill.

Man, confined to one place and with very limited powers, very soon overtasked, is happy to avail himself of the forces in nature, and having wound his clock to go about his other business. Many a juvenile, whose education has been neglected, deeply impressed with the above mentioned fact, begins to enquire, in some odd hour, what sort of a being God is, and leaps to the conclusion that God is what he, this juvenile, would be, if he had unlimited liberty, that is were not burdened with the slightest care, not obliged to look after anything, or to give a moment's thought to the universe. The whole care of the universe was disposed of in the beginning, in the twinkling of an eye, when all things were made and set a going and left to the direction of the laws of nature. The young gentleman having got thus far, though perhaps as little able to pass an examination in science as in theology, thinks himself wiser them all the ancients.

A very fallacious mode of finding out the attributes of God and the nature of his Government, is that of imagining how I, if placed at the head of universal affairs, would act. Omnipotence cannot be tasked, cannot be relieved by dispensation from work. It is no relief to omniscience to be freed from the necessity of thinking about men or ants. It is no hardship for omnipresence to be obliged to 'compass the path and the lying down' of every creature. Jesus offered no insult to his Father in heaven when he said that not a sparrow falleth to the ground without him, and that our hairs are all numbered. Nor did he relieve Pilate of any responsibility when he told him, Thou couldst do nothing if it were not given thee from above. God is clothed with highest sublimity by the representation of the Bible, 'Of him, through him and to him are all things.' According to the view of our modern sciolists, God once did something, but has since done nothing; once thought but has since slept; once had liberty, but now all the liberty is man's. Man may set up and cast down the princes of the earth; but God has no such power; when he made man he tied his own hands.

The heathen imagine that God, like an inaccessible and voluptuous monarch, may not be burdened with the affairs of mankind, and the work of administration is therefore committed to a multitude of minor deities. Comparing this with the conception of the Godhead embodied in the extract above given, we find the same wretched conception at the bottom, viz., that God is a being to whom much work would be a burden, a tax, an interference with his enjoyment or his dignity.

Sir Robert Napier has seen fit to recognize the hand of God in the events by which the Abyssinian war was brought to a conclusion. This view is ridiculed by a contemporary (not the one above noticed) in language most contemptuous, as 'a special miracle.' So that we are forbidden, under pain of being denounced as blindly superstitious, to attribute anything that happens to any purpose of deity. If we have success, we must thank ourselves or our stars, but not God. And as there is no place for thanksgiving so there is none for prayer, in this scheme. If the laws of nature were intelligent, we should worship them; but they happen not to be so.

As for the idea that God would faint under so much work, it is met by the words of the prophet Isaiah:

"The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint, and to them that have no might he increaseth strength."

In the same chapter the prophet represents God as calling the stars by names, taking up the isles as a very little thing, and gathering the lambs of the flock in his bosom.

PURANAS AND APOCRYPHAL GOSPELS.

The Journal of the Bombay Branch of the Royal Asiatic Society for 1865-66 has just been published. It is chiefly occupied with a translation by the Rev. G. Wurth of two Puranas of the Lingaits, viz: the Basawa Purana, and the Channabasava. In a note to the first the translator says:

"There can be no doubt that the leading facts of Basava's history—his Brâhmanical descent, his marriage with the daughter of the minister Baladéva, his employment as prime minister of King Bijjala at Kalyâna, his zeal for the propagation of the Lingaite creed—are historical. The Jainas, the sworn enemies of the Lingaites, account for the great influence of Basava under a Jaina King by saying, that Basava's sister, a person of great beauty, was the concubine of the King, who left the government entirely in the hands of the brother of his favourite. Basava's last departure from Kalyâna was, according to the Jaina traditions, an ignominious flight, and far from being absorbed into God, he has, according to their statement, terminated his life by drowning himself in a well through despair."

When that which alone is worthy of the name of religion is not present to restrain, when the knowledge of a holy, omnipotent, wise and gracious God is not in the mind and heart, there is nothing so absurd or monstrous that the imagination will not bring forward in the place of that knowledge. But indeed what can more significantly reveal the depth of error into which man plunges without a revelation, than the fact that tribes are found worshipping the *Ling* and getting their own name (in which they glory) from that worship? See p. 121 of the Journal, for an account of a manifestation of the deity in the womb which for the violence it does to reason, propriety, decency, not to say religion and truth, exceeds almost anything we ever read.

Basava, the wonderful incarnation of deity, has a simplicity of character that reminds one of the stories told of Tukaram. He is about to pay the army; a Jangam (a Lingait Priest) comes and asks him for money; he gives him the whole. He supports 12,000 of these priests, all living in concubinage. There was a pious Lingait who made it his business to steal the property of non-Lingaits in order to give to 'the faithful.' This mode of doing good is commended in the Purana; and on one occasion Basava joins the pious Lingait in breaking into the king's treatury.

Here is another story from the Basava Purana:

"A simple shepherd made a piece of goat's dung his Linga, and poured offerings of milk on it. His father was very angry at this waste of milk, and abused the son and pushed the new-

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fashioned Linga with his feet. The son, seeing his god outraged, took up an axe and killed the father. His crime was rewarded by immediate admission into Kailása.

We are to bear in mind that this and similar Puranas are not merely story books, or poems; they are to thousands and tens of thousands, to the great majority of their readers in this country, most potent and revered teachers regarding the character of the Godhead, the nature of true religion, the chief end of man, and the obligations of society. Orientalists may read with a smile that there is no sin, no crime that is not reduced to the most insignificant proportions by the worship of the *ling;* but it is an appalling consideration that myriads of children not able to distinguish their right hand from the left, are to be trained and moulded by such representations as are made in these poems. What more practical enquiry can there be than this: How can I be freed from the fetters of a sinful nature? The answer given in the Channa Basava Purana, is "Ashes prepared from cowdung devoutly rubbed on the body, free from the fetters of a sinful nature."

Sinners have complacency in sinners. The sympathy they value is the sympathy that sin creates; nor are they able to believe in any other. A profligate servant will be ill at ease while he thinks his master upright and moral; he will be delighted at any indications showing that temptation begins to have power over him. He does not feel comfortable until this spiritual kinship has been established. And it is just so between the sinner and the heavenly powers. There is nothing in heaven that the sinner can turn to with complacency, unless he is permitted to project his own sinful characteristics to the throne of heaven. In Christ we see how far heaven is able to go in the endeavour to inspire man with confidence; but that sublime movement is in a very different plane from that which man naturally elects; the sympathy of heaven reveals itself not by becoming like-minded in sin, but by suffering the consequences due to sin, and putting away from man, at the very outset, the penalty due to it. This stamps the Gospel with a character not known to any thing else purporting to be of man: the latter is from the earth, earthy; the former is from above.

The stories related of the child Basava, remind us of some of the things we find in the Apocrypal Gospels and show us that an imagination unrestrained by the fear of God, the love of truth, the scruples of conscience, has been at work in both classes of works. Here is one of Basava's boy-miracles:

"When Basava was playing one day with his schoolfellows near a well, he was thrown into it by them. But he came out of it unhurt, and those wicked boys tumbled down into it. Then their parents came and accused Basava of having killed their sons. He had pity on them, and as he called the names of those boys they came out of the well."

In the Apocrypal Gospel of Thomas we read of the boy Jesus that he was once "playing in a certain house in an upper room, and one of the children who were playing with him fell down from the house and died. The other children fled and Jesus remained alone. And the parents of him that was dead came and accused him. Jesus leaped down from the roof and stood by the dead body of the child and cried with a loud voice, Zeno, rise and tell me, did I cast thee down? And immediately he rose and said, Nay, Lord, thou hast not cast me down, but raised me up."

In reading the Apocrypal Gospels one finds a great deal that reminds him of the Puranas, and is made the more deeply to realize how utterly opposite is the spirit in which the true Scriptures are written from that which characterizes these pretended revelations. The reader of the Apocryphal Gospels is at every step made conscious that the writers were persons who had no experience of the power of God's truth, no true faith in Christ or knowledge of him, no fear of God before their eyes. They show us what kind of a Gospel the natural man should have liked; what kind of Christ the unconverted would have welcomed. 'If another shall come in his own name him ye will receive,' said Christ to the Jews. On a certain occasion, says the Pseudo Gospel of Thomas, a Pharisee took an olive branch and began to disperse the pool of water which the boy Jesus had made, and when Jesus saw this he was troubled and said, Impious and ignorant man of Sodom, what wrong have the pools of water, my works, done to thee? Behold thou shall become as a dry tree, not having roots, leaves or fruit. And straightway he withered and fell dead. If the enemies of the Bible, the myth-theorists, could point to such stories and such representations in it, then would their task be a light one. But the problem of problems is, how was this passion for mere wonders, for works that exhibit power in such a way as to startle and astonish the ignorant, without shedding light on the true attributes of God, and without commending truth to the regard of men, so constantly absent from the minds of those who wrote the Old and New Testament?

Many, because they see no displays of supernatural power in these days, foolishly argue that there never have been any; these persons should tell us how it happens that Jesus is not represented as performing such works as are described in the Apocrypal Gospels, in the Acta Sanctorum, in the Puranas, in Mahomedan legends, in ancient and modern mythologies; how it happens that he is not even represented as performing the works which his enemies challenged him to perform; why no miraculous works are attributed to him till his 30th year; why he is described as passing into the hands of his enemies and suffering all manner of indignities unto death, not once putting forth his power to smite, exercising it just once to *heal* a man that was laying hands upon him.

The accounts of Jesus as given in the Talmud have been lately gathered, translated and published as a History of Jesus, by a Mr. Goldstein, a Jew of New York. In an American paper we find copious extracts from this work. The attention of the British public has been lately called to the Talmud, by a very laudatory article in the *Quarterly*. Let us look for a moment at the account given in the Talmudic writings of the miracles of Christ. Jesus, we are told, contrived once to steal into the Holy of Holies in the temple at Jerusalem and conceal himself there for some days. The stone which Jacob anointed at Bethel, was there and on this was inscribed the correct pronunciation of the four lettered, the twelve lettered, and the forty-two lettered name of God. He learned this correct pronunciation and immediately became capable of performing the most wonderful miracles. But the sages had placed two brazen dogs and two bronze lions at the gate, in such a way that a person coming out of the Sanctuary would tread upon a spring and set the dogs barking and the lions roaring so that he would be frightened out of his wits and forget all he had learned. To guard against this, Jesus, before he came out, wrote down the wonderful knowledge on parchment, cut open his flesh, introduced the parchment and sewed up the incision. Coming out, he got frightened and forget every thing, even the parchment. One day in the bath he discovers a piece of thread hanging from his flesh; then he recovered the parchment and the wonderful knowledge and entered upon his course of supernatural working. At length the Sanhedrim were at their wits' ends to know how to resist him; than the Rabbi Jehuda (Judas) came to their help. He too entered the Holy of Holies and learned the unutterable name, and met Jesus and overcame him. Jesus undertook to ascend up into heaven; Judas ascended after him in the skies, wrestled with him and brought him down. Jesus ascended again and again, and every time his enemy pursued him, fought with him and brought him to earth. Enough, enough of this childishness, our readers exclaim. But the books in which this silly stuff is found, are, Mr. Deutsch would have us believe, the highest embodiment of the wisdom of the age. The point on which we insist is this: Why are the Gospels so wonderfully exempt from the influence of an unbridled imagination such as we find running riot in all other books professing to treat of miraculous things? Why is it that the one grand miracle of Christ's character, spotless, loving, meek, consecrated to truth, looms high above, at the same time that it is indissolubly connected with, the miracles of healing wrought by him? To this there can be but one sufficient answer, namely, that holymen of old were inspired to write the Scriptures which testify of Christ the Saviour of the world.

HOMILIES FOR THE TIMES.—XXIX.

"Take now thy son, thine only son Isaac, whom thou lovest, and offer him for a burnt-offering."—Gen. XXII. 2.

To an omnipotent God the work of creation presented no difficulty. 'He spake and it was done.' But when God would commend his love to sinners, the greatest conceivable difficulties present themselves. For within the limits of the being of a free agent, sin, once enthroned, has something very like omnipotence. The inconquerable, inalienable liberty of choice with which God endowed each one of us, has been taken possession of by sin, and turned against the perfections of God. Even the holiness of God finds stupendous difficulties in the way of a revelation of itself. But when the sinner has been constrained to give up his idea of God as one that has no deep-rooted hostility to sin, and has been brought to recognize his holiness, the greatest of all difficulties remains behind, namely, the vindication of the divine love.

But the wisdom of God has met and triumphed over these formidable impediments, and multitudes have been brought, with contrite and broken hearts, to believe that God is love. The scales have fallen from their eyes; the many unfriendly things of Providence which their minds formerly brooded over, have all been explained by their own disobedience which required such sternness of correction. The hour of deliverance from all hard thought has come; the life of faith is begun; God is our friend; He that spared not his only Son, how shall he not also with

him freely give us all things? We are his reconciled children; all things are ours, and shall work together for good; henceforth God is not to appear to us under any other aspect than that of love. There comes in reply a still small voice saying, According to your faith be it unto you. Happy are they that hear and understand this announcement. The Bible is made what it is in order that they who begin the life of faith may know what faith is. We are permitted to see the trials to which believers have been subjected; to profit by the ordeals through which their faith had to pass. The aid is immense; the conflict would be a very different thing if we had not the elucidations furnished by their experience; still, the conflict is a sore one.

God is my reconciled Father; my faithful Friend; he has called me to the enjoyment of his unalterable love; what then shall I fear? My happiness is secure in time and in eternity. Starting with such convictions, for a time, perhaps, all things seem to chime in with the believer's hopes and convictions. The elements seem taught to recognize him, and the course of nature seems to single him out for tokens of kindliness. After a while, the scene changes.

A wife has waited long and in much sorrow for the child that is at length given, and her heart overflows with love and gratitude. The gift of a world would not have caused her so much happiness. She feels that this answer to many prayers, must bind her forever to the service of God. What a privilege to train the child for God; to bring her boy to Jesus daily for his blessing; to teach him the way of life; to guard him against the seductions and deceits of the world. Her prayers look forward to the future, and she feels that she has only begun to see the goodness of the Lord. It is chiefly through her boy that she looks at the love of God; and she asks herself, if an angel were to come from heaven to tell me of the loving kindness of God, could he tell it me more impressively, more meltingly, than every action, every look, every utterance of my child does?

Suppose some one would say to her: It is not perhaps the will of the Lord that you should indentify his love too exclusively with the life of this child. Would not your faith suffer a terrible shock if God should take away your boy?

He will not, she replies. If the child were withdrawing my heart from God, there might be a good reason for taking it away. But on the contrary, the fascinations of the child ever speak to me of the goodness of the Giver.

But would not your sense of his love be greatly diminished by the death of your boy?

It would, no doubt; and this assures me that I am in no danger of losing him.

Be not too sure. Your faith is not where it should be. Search the Scriptures, and you will find that God smites his people wherein they are vulnerable, that they may know their vulnerability and put on the whole armour of God.

What dreadful language! God is all kindness. Can any thing be more sacred than this love of mine! I am indeed most vulnerable there if you mean by it that I would feel a thousand fold more keenly wounds inflicted there than any mere personal grief. God is not the cruel smiter you think him.

God is love; but whom he loveth he chasteneth. Look though the Scriptures and consider how the beloved of God have been again and again smitten where they were most vulnerable. Think you that Isaac was not dear to Abraham? He was doubtless inexpressibly dear to him. He was the child of many prayers and of long protracted faith; he was the child of promise; a magnificent destiny opened before him; blessings for all nations hung upon his life. 'Thine only son Isaac *whom thou lovest*,' said God to him. His love was known in heaven. Yet if Abraham's love had been as yours now is, could Abraham have surrendered his son? There was no idolatry in that love. Isaac was not permitted to become the personification and exclusive embodiment of God's love. Abraham's love was genuine and was intense; but *he believed in God apart from that communication of divine love which came to him through Isaac.* This was the particular ordeal to which his faith was subjected, and it came gloriously out of the contest. Job too had to be proved, that his faith might be shown to be not limited to the revelation of God's goodness made to him in worldly wealth and authority, in domestic happiness, in the honor and reverence with which all looked up to him. Our God is a jealous God not in the sense that he grudges us any real happiness, but in this that he will not let us build our faith where it can possibly be shaken.

I begin to percieve that I have erred. I must meditate upon the trials to which the faith of God's people were in ancient times subjected, and if God will give me grace to profit by them, it may not be necessary that I should be smitteu as they were.

Well would it be for many if they could be brought to reason thus, and to avail themselves of the recorded trials of God's ancient people in order to fortify their own faith against the assaults to which it is exposed. Let us suppose that the mother of whom we have spoken should, as a result of a more honest study of God's word, be brought to consecrate her son, herself, her all unreservedly to God, and should so honor the revelation of his love in Christ as to be armed against any and all contingencies. Then, finally, suppose her child to be taken. She will, kneeling by his bedside, see the loved life ebb away, without that feeling of despair that would once have come over her; it will not seem to her that a God of love has vacated the throne in favor of a God of wrath; she sees a loving hand stretched down from heaven to take the boy, and the love of God is shed abroad in her heart, chastening and alleviating her sorrow.

Ten thousand unspeakable benisons like this have been wrought by Abraham's sacrifice of Isaac, and by similar records of victorious faith; but these benisons have come to none save to those who believed that the records were the records of facts, that the triumphs were real not imaginary. For it is only so that they become potentially the voice of God to us.

Notes from an Interleaved Bible.

Psalm xxvii. 11. God alone can show us the way that pleases him. Who, without an inspired Scripture, knoweth the mind of the Lord? Men that hardly know their own mind, profess to know the mind of God, and to need no enlightenment. 'A plain path, because of mine enemies.' If there is any uncertainty or hesitation or vacillation in the walk of the Christian his enemies will have a great advantage over him, The great endeavour of our modern sceptics is to make Christians think that there is no foundation upon which absolute convictions can rest; no man can be positive; there is a measure of uncertainty about everything in religion; a man must hold nothing very strongly. But God has given us a plain, a definite, unmistakeable path in his word, and it will be well for us to follow it strictly, if we would not give the adversary complete advantage. We know in whom we have believed. A plain path is one that is adapted to the intelligence of the ignorant. But the 'wise of this world' scorn to walk in a path plain enough for common men; to have no distinction observed between their needs and those of another. A plain path gives no scope for the exhibition of their intellectual superiority. The true way to heaven, they say, is only to be discovered by men of intellectual power like ourselves; whatever you common men think you know is self-condemned by that very assumption. As we in science take the lead, so in religion; of yourselves you know nothing; you cannot know what is in the Bible until we tell you. There are a thousand difficulties in the Bible which you in your simplicity never dream of, but we discover them as soon as we bend our scrutinizing gaze upon it; and the difficulties that we discover, so far as may be solved, can only be solved by us. It is astonishing how these pretensions have been yielded to.

12. The children of God have often been, to all appearances, delivered over unto the will of their enemies. Yet even then, that will is not wholly triumphant. The dearest wish of the foe is that the Christian may lose his confidence in God, give up faith, bow to falsehood; in this he is baffled. His enemy is defeated even when he seems to triumph. Fear not them that kill the body, and after that have nothing that they can do. False witnesses. Be this your consolation; they have to lie in order to testify against you.

13. The verse begins with 'unless'; the meaning is, "My foes would have prevailed unless" &c. This is the victory which overcometh the world even our faith. Truth and hope are here identified. We are saved by hope.

16. Good courage is that which enables us to give God's truth expression in our lives, however much men may stigmatize and assail us. Be of good courage; he shall strengthen thy heart; a singular conjunction showing God's activity in ours. We are sometimes called to go forward, when we have no consciousness of inward strength or fitness. Christ told his disciples not to premeditate what they should say when led before governors; it should be given them in the self same hour. Be strong in the Lord. There is no strength like that which comes from the love of God a shed in the heart.

Correspondence.

To the Editor of the "Bombay Guardian."

Dear Sir,—Amidst the bombast and arrogance of the worldly wise to whom the word of God is foolishness and mythical, it is cheering and strengthing to those to whom the Lord has revealed himself by his Holy Spirit, to mark the increased confidence and joy given in the hour of death to the poor ignorant Christian who has been made wise unto salvation. A fortnight ago I visited a poor woman, very poor concerning this world's goods, but rich in the grace of Christ. Her room which was very small, indicative of poverty, was yet tidy and clean. She was lying on her bed suffering much pain, the result of several ailments that had possession of her already emaciated frame. After being with her a few minutes the following conversation took place between us. She said:—"After my departure will you kindly take those words of Jesus (Fly sheets) hanging there on the wall; they have been a great comfort to me and I wish you to take them after I am gone?"

"Do you expect to take your departure soon?"

"O yes, I feel that I shall not be here very long now."

"Are you prepared to die?"

"O yes! Jesus Christ is my Saviour, I have been a great sinner, but God has shown mercy towards me, and Jesus is the sinner's Saviour. He is my Saviour."

"Do you deserve that Jesus should save you?"

"No! No! I don't deserve it. No merit, no merit. Only Christ. He will save me a poor sinner. Praise God. Praise"—and she laid down apparently exhausted. Soon however she broke out again in praise to God. "See," she said, "I've got no wants; there is a bottle of wine the minister gave me and the minister's lady sends me soup and

comes to see me every day," and she mentioned the names of two poor women who were so good in coming to see her daily and ministering to her comforts. "Praise God, Praise God." She was full of pain and full of praise. She took her departure a few days afterwards to be for ever with the Lord. God only knows how full of joy my heart was after two or three interviews with that happy dying Christian, like the above.

Your's in grace

Bombay, May 21st, 1868. S. S.

Epitome of News.

SATURDAY, May 23, 1868.

—The widow of Theodorus will probably, it is said, come to Bombay with her son.

—*Times of India*; London, May 7th: Telegrams from Constantinople announce the death of Agathon Effendi, the Minister of Public Works and Director General of the Postal Telegraph Administrations.

Ministerial changes were expected shortly.

The new Council of State is composed of 45 Turks, 9 Armenians, 7 Greeks and 3 Jews.

The relations between France and the Tunisian Government have been broken off.

The *Moniteur de l'Armee* says that France took the initiative in the reduction of her forces, 1,400 (? 14,000) men having been furloughed at the end of March.

—The Fort Police Court is to be at once removed from the present site to the roomy bungalow in Hornby Row, lately occupied by Mr. Sorabjee Jamsetjee.

—*Friend of India*; Abyssinia: "The thought ever recurring to an officer serving in this country and who has experience of the supposed requirements of an army in the field in India, is what a surprisingly small proportion of the baggage and followers, there considered indispensable, is *really* necessary for the health or comfort of officers and men. Officer's messes are capital institutions for promoting sociality and good feeling in a regiment, but it is undeniable that their appurtenances are extremely cumbersome during war, and that an absurdly large number of followers are engaged in administering to the bodily comforts of a very few officers. Would it not be possible to abolish messes altogether on service, and to make the officers draw their rations like the privates from the commissariat; and then form among themselves small clubs of three or four, for which two or three cooking pots and a couple of soldier servants are all the establishment required? A certain amount of good fellowship might be sacrificed, but how much more simple and soldier like is the practice. This is not merely theory; it is what every regiment in this country does, and all regiments in foreign armies."

—*Bombay Gazette*: "A correspondent at Zoola tells us that Sir Robert Napier had expected to see all the troops embarked by the 4th of June. By persons at the coast, however, this seems to have been considered exceedingly unlikely. Storms were setting in violently, and on the 8th many of the ships in the Bay were damaged by a gale. It seems from the description of the gusts of wind and the dust storms, to have been exactly like the beginning of our own rainy reason. The roads, it appears, were suffering very much in some places from heavy rains and floods. The one from Koomaylee to Senafe—a critical part of the way, leading as it does up the defiles of the Koomaylee Pass and forming a distance of about forty miles altogether—is described as impassable. If such be the state of matters the difficulties of the Force were not quite at an end."

—Mr. Disraeli in the House: "With regard to the present expedition, let me say for myself that when you consider its particular character, the march of 400 miles into an unknown country, the providence, the patience, and, above all, the firmness of the commander, it resembles more than any other event in history that I may compare it with the advance of Cortez into Mexico. But there is this fortunate difference between the Abyssinian expedition and the great invasion of Cortez, and that is, that we do not enter Abyssinia to despoil the innocent, but in a spirit of justice, humanity, religion, and civilization, and that we are about now to vacate the country in a manner which will prove to the world the purity of our motives."

—*Overland Mail*: The *Record* is informed that the letter of invitation from the Lord Lieutenant of Ireland to Dr. Cullen to attend the great banquet given in honour of the Prince of Wales, was, by Mr. Disraeli's desire, addressed "To His Excellency the Cardinal Archbishop of Dublin."

"Emigration from Ireland goes on at an immense rate, unaffected by Royal visits, political discussions, or the promises of Reformers. It is stated that a thousand persons embarked at Queenstown for America one day alone last week."

"On April 24 a meeting convened for the purpose of promoting a foreign missionary college in London, was held at St. James's Hall, under the auspices of the Roman Catholic Society for the Propagation of the Faith. Dr. Manning, Archbishop of Westminister, presided."

"The Demidoff gallery of pictures at Paris was sold the other day for 55,000*l*. There were only twenty-three pictures. One Ostade was purchased at 4,300*l*.; a Paul Potter, 4,403*l*.; a forest scene, Hobbema, 4,400*l*.; and a Cuyp, 5,600*l*. The "Congress of Munster," by Lerburg, was bought by M. Mannheim, as is supposed for Baron Rothschild, for 7,280*l*."

"The Arabs in Algeria are still suffering horribly from hunger. From January 1 to April 9th 1,089 beggars were found dead in the public street and refuges of one town, and in one week the police of another district picked up twelve corpses on the public road. The crimes the unfortunate survivors commit under these circumtances are of the most revolting nature; more than one arrest for cannibalism has taken place."

—The "Christian year" has reached its 265th thousand.

—Miss Coply, sister of Lord Lyndhurst, died April 24th, in her 95th year. Her sister died aged 95. Lord Lyndhurst was 91 when he died. Mrs. Coply the mother was upwards of 90 when she died.

MONDAY,—May 25.

—*Bombay Gazette*: "We learn by telegram that a great battle has taken place between the Russians and Bokharians, in which the King of Bokhara has been killed. The Russians have taken possession of Bokhara."

—*Times of India*: "We are pleased to learn by telegram from Kurrachee that communication between Gwadur and Mussendom was restored on Saturday evening."

—Sir Robert Napier's Despatches announcing the battle of Arogee and fall of Magdala, are published. There is not a word of any error or contretemps in connection with the former.

—Meerar Bakkar was murdered on Sunday morning before day break, while sleeping, by Peersha Mamonsha. Both were Mahomedans and bakers. The latter gave himself up.

—*Indian Daily News*: "The late accident, on the Eastern Bengal Railway, has created a wide spread sympathy in the minds of the natives, which is not observed on ordinary occasions. The rumours that are afloat, as to the shocking way the sufferers were treated, has made such a deep impression amongst their countrymen, as to make them rise as one man for redress. The British Indian Association and the Railway Passenger Society have, we learn, already applied for a Commission; and the latter, under whose scope of business the present melancholy event directly come, are actively engaged in collecting evidence in anticipation of the Commission."

—Three children have been carred off by wolves from the Asrapoor Orphanage at Cawnpoor.

—*Indian News*; *Lucknow*:—Mr. Hagan was in the practice of accustoming his children to become fearless, for which purpose he used to place an unloaded revolver in their hands with detonating cap, and have the childern snap it. On the day of the accident, Mr. H. had returned from the interior, whence he had gone, with his revolver loaded, but had hid it away from the children, as he thought under some papers that were upon his table. The children, as ill-luck would have it, strolled into that very room, and stumbled upon the revolver, when the elder levelled it at the younger and it exploded, wounding the little fellow dangerously about the throat, the ball passing through I heard. The child is lying in a very precarious state, but hopes are entertained of his recovery."

TUESDAY—May 26.

—The *Madras Church Missionary Record* was wrong in its notice of the Madras Mission of the C. M. S. extracted by us last week. There has been no failing off in the Northern Division. Instead of 137 adherents then are 450.—The *Record* says: "All our older congregations in the Town of Madras have been formally transferred to a settled *Native Pastorate* under the Society's three Native Ministers, the Revs. W. T. Sathianadhan, V. Sandhosham, and A. Theophilus." Our Readers will be interested in learning that these Pastorates are now placed directly under the general superintendence of a "Church Council" and the Ecclesiastical authorities; the Society continuing for the present to supplement the "Native Church Fund" by a grant in aid of its general expenditure.

—The same: "Most of our Readers will have heard of the sad calamity which, in the form of a devastating hurricane, has recently visited Mauritius. More than decimated by malignant fever, and suffering from the effects of no light commercial depression, the Island has been swept by a Cyclone more severe than has been known for half a century. Private information received by the latest Mauritius mail adds particulars as yet unreported in the Newspapers. After describing the ruin of private dwellings and shipping, and the sad loss of many lives, the Rev. P. Ansorge, our Missionary to the North India Coolies on the Island, reports the total destruction of three handsome new churches:—viz., St. Paul's in Port Louis, belonging to the Church Missionary Society; St, Mary's, an iron church in the same town belonging to the Gospel Propagation Society; and St. Peter's at Pailles, belonging to the district. For the re-construction of the first of these he makes an earnest appeal to the Christian public in India."

—*Bombay Gazette*: "Russia has justified the expectation that during the present season she would resume the prosecution of her ambitious schemes of conquest in Central Asia. From a special telegram we have received, it will be seen that she has won what is described as a "great battle," in which she overcame an army of Bokharians, killing the Shah and occupying the capital. The Shah, Moozuffer Khan by name, had been a thorn in the side of the Russians for a considerable time, though by no means a powerful enemy to cope with. The Shah appears from all accounts to have been exceedingly unpopular and by his bad qualities to have forfeited the good-will of his citizens and the attachment of the powerful chiefs to whom he might have looked for aid in a time of difficulty. And the policy of the Russians was to please those Chiefs, and to place considerable judicial and administrative power in their hands, gaining their friendship and support in this manner, but retaining at the same time an actual supremacy. Even the Khan of Khokan is represented as being a "devoted friend" to the Russians. Having obtain a pretty firm footing in parts of Bokhara, the Russian General about the close of last season called upon the Shah to consider on what terms he would be prepared to treat, giving him six months to think over the matter. The six months passed away, the Shah gave no sign of a willingness to come to terms, but, if accounts be true, had been busy meanwhile in stirring up various tribes to make inroads into the territory occupied by the Russians, finding a sympathiser, and apparently a more open co-operator in this work, in the Khan of Khiva, who may count upon receiving few civilities from the conquerors when his turn comes."

—The same; London: "Your readers may not know that Voltaire ever invented an infernal machine. The *Revue Militaire Suisse* reprints some letters of Voltaire to Marshal Richelieu, written in 1756 and 1757, which show that he designed a machine, that a model was made and sent in to D'Argenson, the French Minister of War. The "secret" of its construction is not revealed, but the officer to whom Voltaire confided the plan, and who made the model, was "convinced that with 600 men and 600 horses he could destroy 10,000 men in a plain." Whatever it was, the thing could only be used once. "The mischief is," writes Voltaire, "that my machine is only good for one campaign, and the secret known it would become useless." In one passage he calls it *celte nouvelle cuisine*, and in another *ma petite drolerie*. He was very eager to have it tried, and thought Richelieu ought to command the army in charge of it. "I want to see you command the army," he says, "and then you will kill no end of Prussians with my little secret. Try it," he adds, "against a battalion and a squadron —I will stake my life they will not stand it."

Perhaps the vanity of the philosopher desirous of beating the King—once his friend—made him overrate the potency of his invention. At all events the drollery was never tried. It is amusing to note the eagerness of Voltaire, as vain a man as ever breathed, to secure the glory, arising from the successful application of his secret, and to observe at the same time how he dreaded the ridicule which was certain to be showered upon one who had satirised in so many witty sentences *ce beau metier de detruire l'espece humaine*. But he missed the glory and was spared the ridicule."

—*Times of India* : From the 1st April last, to the present time—a period of less than two months—it has been necessary to commit from the Fort Police Court, 231 European sailors for various short terms of imprisonment, for refusing duty on board their ships, and for somewhat similar offences.

—*Times of India*: "Mr. John Connon, who has been officially appointed acting senior Magistrate of Police of Bombay, sat in that capacity at the Fort Police Court yesterday, Mr. Chauntrell has been appointed acting second Magistrate, and he took over charge of that office at the Fort Police Court yesterday afternoon. He will take the Mazagon Police Court. Mr. Nana Morojee, the acting third Magistrate, will continue to act at the Fort Police Court."

—The Maviti have made a raid upon Quiloa, and given a temporary check to the slave trade carried on by the Sultan of Zanzibar.

—The population of Berlin, as ascertained by a census just completed, is 720,000

WEDNESDAY,—May 27.

—The death of Mr. Culliandass Mohundass is announced. The *Times of India* says: "Like many other wealthy men in Bombay, Mr. Culliandass lost a large portion of his wealth in shares and cotton, but under adversity he remained sincere and honest, meeting his liabilities with singular justice and alacrity, and securing for himself the name of an upright native merchant and a man whose word might implicitly be trusted."

—The *Indian Mirror* says that Baboo Keshub Chunder Sen has been invited by the Viceroy to visit Simla.

—On the 1st of June every French soldier will be armed with a Chassepot rifle.

—The Ship *Newcastle* has just arrived in eight months from London. She suffered greatly in a harricane Jan. 13th and put in to Colombo March 26th.

—In a few years Russia, says the *Builder* will have extended railway communication to the frontier of India. The line between Baltu and Odessa has been opened some time, and the section from Baltu to the Austrian territory is commenced, as also the line from the Black Sea to the Caspian is being pushed with vigour. The entire journey from Charing cross to Bayerush, on the southern shore of the Caspian sea, will not exceed six days, including the passage of the Black sea. It is in contemplation to continue the line through Persia to the frontier of India. Upon this scheme esome of the chief thinkers, chie workers, and hief engineers of Russia have beenf engaged for some years. The journey by this route from London to the Indian frontier will not exceed eight days.

—Local items : Loftus, a seaman, died from apoplexy induced by excessive drinking ; a Hindoo boy, 9 years old, placed a stone on a rail of the G. I. P. just as a train was coming along, and was sentenced to receive *three stripes* ; Merwanjee Barjorjee drowned himself in a well.

—*Bombay Gazette*: the troops are to embark from Zoolla as follows :—

2nd Regiment N. I	10	May
A wing 10th N. I	10	„
18th Regiment N. I	10	„
One Company 21st N. I	10	„
5/25 Royal Artillery	15	„
21st Punjaub Infantry	15	„
1st Company N. Artillery	15	„
26th Cameronians	15	„
3rd Dragoons	27	„ for Suez.
A/21 Royal Artillery	27	„
B/21 Royal Artillery	27	„
3rd Bombay Cavalry	28 and 29	May.
4th Foot	27	May for Suez.
27th Regiment N. I.,	28	„
Second wing 10th N. I.	28	„
3rd Regiment N. I.,	29	„
G/14 Royal Artillery	29	„ for Suez.
10th CompanyRoyal Engineers	29	„
33rd Regiment	29	„
23rd Punjaub N. I.	31	„
10th Bengal Cavalry.	1	June.
45th Foot	1	„
12th Bengal Cavalry	3 and 4	June."

THURSDAY,—May 28.

—Local items : Hindoo drowned in a tank; Hindoo woman poisoned herself; godown in Soorty Moolah burned down last evening; the steward of the S. S. *Orissa* fell overboard while asleep and was drowned.

—*Punjaub Times* : "Religions dissensions appear to have broken out in this city between the Wahabis and the rest of Mohamedans on a question of saint-worship, which the former, and rightly, declare to be opposed to the spirit of the Koran."

—The *Guzarat Mitra* says that the Gaekwar wants money, the Sahookars decline giving it to him on his own terms, and Lulloobhai the Fouzdar has been invested with full powers by virtue of which he obtains it, after the following fashion : "One of the general principles of the Gaekwar now is that on learning that a certain individual is possessed of money, he is summoned and informed, that either his son, or daughter, or he himself, was adulterous, or had committed a certain offence, and that therefore if he did not surrender so many thousand rupees he was liable to confinement and the usual tyrannies. The minimum extortion is Rs. 1,000; the maximum anything above 50,000. The Patel of Teltaloa is imprisoned not having paid the amount demanded from him. A large sum having been demanded from the agent of the branch firm of Mulharrao, he has disappeared. Meantime a fine of Rs. 100 is levied daily from the firm until his return. The subjects of the British Government, who have their firms at Baroda, having refused to pay anything, they have been ordered to quit the city. The Mody of Paiga was also unable to pay. It was consequently ordered that the sepoys who owed him money should not pay him, their wages being meanwhile confiscated by the Chief. A Patel of Oonjha, subject to the Patun Purgannah, was suddenly arrested, and ordered to pay Rs. 3,200. As he hesitated to obey he was thrashed and confined until the obeyed. A Bania, Motichund, a subject of our Government, has been apprehended along with his brother, having a firm in a village of the Guicowar, and are not to be released until Rs, 13,000 are paid. The Vahiwutdar of Kadi and Patun is held under confinement until he consents to pay Rs. 20,000 which are to be levied by the utmost distress if he continues refusing."

FRIDAY,—May 29.

—Capt. Sladen's party proceeded in safety through the Khakyen hills, and arrived at Pongree, close to Mawai, on the borders of the Shan States, on 6th March, and where they remained for an answer to a letter which Captain Sladen had addressed to the Panthay authorities at Momein. This answer had just been received when their letters left, and was of a favorable nature, the Panthay Chiefs being anxious for the arrival of the party in Yunan.

—*Times of India* ; Senafe : "I visited several churches, and meeting with most cordial civility from the priests, I spent two whole days with them, examining their rules, relics, and churches, and observing their forms and ceremonies. I sat out a complete service surrounded by the villagers. Every church is encompassed by a wall enclosing a considerable space of ground, with two entrances, one public and the other like a postern leading into the vestry. The entrance is in all cases made to represent a stable in a imitation of the birth place of our Saviour, being strewed with fodder and fitted with rack and manger and other appurtenances; but I never saw any trace of animals, indeed the very narrow doorway and steep steps would prevent the ingress of anything except goats. The next apartment is fitted round with very narrow seats, so narrow that to sleep during the sermon is impossible from which our architects might take a hints; but to prevent over-fatigue, numbers of rude crutches, 6 feet long are provided. and on these you can lean forward and give full attention to the discourse, which is given from a frail looking spidery-legged chair 5 feet high, adorned behind by a prettily carved wooden cross. It was Easter week when I visited these edifices, and the number of worshippers was considerable ; a rigid fare prevailed, so that the biscuits I gave to the priests were stowed away for future use. The blood of the Paschal Lamb had been fairly shed upon the lintels, and both steps and door were most devoutly kissed by all before entering. The next room appeared to be used as a robing and store for the valuables of the Priests and church ; from this led a door, very quaintly carved and ornamented, into the Holy of Holies or sanctuary."

—Deaths last week, 322.

—A new Council Hall is to be built at Poona, it is said, to cost Rs. 175,000.

—*Bombay Gazette* : "A good deal of consternation was excited in Rampart Row yesterday evening by the appearance of the monster steamroller that the Municipality has brought from London. Apparently it was out for a trial trip, and hundreds of natives crowded round gazing on it with astonishment and awe. It is a most imposing piece of machinery, about 15 feet in height, and evidently of enormous power. It consists chiefly of a large square iron case, enclosing the machinery, and open at the front, where one or two of the machinemen are located. Several other workmen are employed at the top, where they are protected from the heat of the sun by a suitable covering. Underneath there are two wheels near the front, and the ponderous roller towards the back."

—A correspondent of the *Bombay Gazette* differs greatly from Sir Richard Temple in his estimate of the Mahabharut, in his recent lecture. He says: "The family feud which is the origin of the story of the Mahabarut arises in a gambling transaction in which the moral tone of the heroic age is well exemplified. One set of chiefs play at some sort of hazard with another set of chiefs, their cousins in the bargain, and by means of loaded dice succeed in winniug not only the jewels and possession of their opponents but also obtain by the same foul means the proprietary right to the person of a lady be name Draupandi, who enjoyed the enviable position of being wife to five of these young sprigs of *la vieille noblesse*. After this the five unsuccessful gamblers, the Pandavas, retire into exile for 12 years, vowing to return and take vengeance on their successful opponents. It does not transpire that the Pandavas had any idea that they had been cheated. On which account the vengeance which they vow, and the war which they contemplate waging becomes all the more unintelligible. Strange to say, that Draupandi who must have been an amiable lady fails to attach even a moral obliquity to the five scoundrels, who had gambled her away ; but on the contrary is dreadfully irate and ready to lavish all her wrath upon the successful players who had won her. Draupandi appears to have been what the fast vocabulary of the present age would term spooney on one of her husbands whom she knew under the endearing epithet of Bhima, who announces his intention of drinking the blood of his successful rivals and cousins, or failing in this amiable resolve is ready to cast a doubt upon the chastity of his mother, and to imply the possibility of not being his reputed father's son. On their separation Draupandi, who notwithstanding the joint-stock kind of matrimony which the circumstances of the time had placed her, appears to have been a woman of some strength of mind, delivers herself in the following language—that her hair shall never be tied up again until Bhima shall tie it up when his hands are dripping with the blood of Dunsasana, one of the Pandavas. It is difficult to extract out of this speech any ideas or sentiment beyond that of blind and instinctive devotion which could not be mistaken for love. The lecturer characterises this speech as the very impersonation of revenge.

Here is anothor sample of the style of language the lady Dranpandi is credited with, when one of her five new husbands endeavour to reconcile her to her new position by informing her that the Pandavas were in all probability dead.—"Get you gone to your own lands for my husbands are Rajahs of great renown as deadly as serpents and as powerful as Indra. Would you attack a wild elephant with a staff or arouse a sleeping lion with a switch?" Making every allowance for the license of poetic imagery it is difficult to see what resemblance there was between any of the Pandavas and the Elephant or king of beasts with reference to the attribute of courage. Sir Richard thinks this speech is full of indignant invective. After twelve years the Pandavas return from their exile, and a bloody war is the result ; there is then a luscious account of an amount of bloodshed sufficient to make the hair of even a Feejee Islander stand on end. The Pandavas are the victors but their success is marred by the cowardly assassination of their five sons in the dead of night. After this through the intervention of a sage, or what pro

bably would be best depicted on the mental retina of the present day by the term Fuckeer or Joge, a reconciliation take place, and a grand tomasha is the result. Scene, the banks of the Gunga, all the slain heroes of both sides with their horses, elephants, &c., are restored to life, and the whole thing winds up with a jolly good nautch. We have entered so far into the detail of the story of the Mahabarut, not so much for instruction or amusement as for the purpose of supporting the remarks which we intend to make. It appears to us culpable and morally wrong, when a man gives a reading from another man's book having only the object of diverting the nascent native mind from the channels of utilitarian knowledge. The so-called Poem of the Mahabarut is no doubt a literary and archæological curiosity; far be it from us to condemn the study of it, as of any other ancient literary effort embodying the ideas and customs of a bye-gone age; but that is not the kind of lore which is calculated to enlarge the mind of a native, and it is perhaps the kind of poisonous literature from the culture of which they ought to be most dissuaded."

TELEGRAPHIC NEWS.

London May 16th.—Mr. R. Armstrong has announced his intention to introduc a motion on the 25th inst. that the position of the Ministry is opposed to representative Government, is subversive of constitutional administration, and that it is incompatible with the dignity of Parliament. Attention has been called in the House of Commons to the quality of beer supplied to the troops in India.—The Corporation of the City of London has resolved to present the freedom of the City and a sword to Sir Robert Napier.

17th.—After the refusal to convict President Johnson on the principal article of impeachment, the Senate has adjourned to the 26th May without voting upon the other articles.

18th.—The Fenian Barrett has been respited for another week.—The motion of Mr. R. Armstrong relative to the position of the Ministry is generally considered unimportant.

19th.—The Committee of the House of Commons on the Scotch Reform Bill has adopted by 217 against 196 votes the motion for providing additional members, by the disfranchisement of English boroughs with a population of less than 5000 persons. The motion respecting the ratepaying clause has been adopted by 118 votes against 96.—In consequence of these defeats, Mr. Disraeli has adjourned the debate in order to consider the position of the Ministry. The boundaries Bill has been referred to a Select Committee.—Government have withdrawn the Education Bill in consequence of the state of business before the House.—Sir Stafford Northcote replying to Mr. Duff, said the proposal to grant relatively higher appointments in the educational service in Bombay would be adopted to a considerable extent by the improved social position of the officers and by the increase of their salaries.

20th.—In the House of Commons last night Mr. G. O. Trevelyan introduced a motion for the abolition of the purchase system in the Army, since it was impossible, he said, to ameliorate the condition of the British army while it existed.—Captain Vivian moved an admendment, abolishing the purchase system above the rank of Captain. Mr. Trevelyan's scheme would, he stated, cost £10,000,000.—General Peel said that, without defending the anomalies of the purchase system, he was opposed to the motion. Promotion by seniority would produce stagnation, while jealous suspicious and unfairness would be the result of promotion by selection.—Sir John Pakington admitted there were serious anomalies in the system, but stated that non-purchase officers benefited more than any others under it. The present system of promotion from the ranks could not, he thought, be improved. The French system was a warning rather than an example, and although not prepared to adopt Mr. Childer's costly plan of retirement from the non-purchase corps, Sir John said he hoped before the close of the session to introduce a plan which would be satisfactory to all parties.—On voting the Amendment was withdrawn.—Mr. Adams, the American Minister, has presented his letters of recall.

21st.—Governor Eyre has been committed for trial.—A debate has taken place in the French Chambers on treaties of commerce.—M. Rouher made a speech on the occasion in which he demonstrated the progress of French industry, and said France was behind England alone with her exports to the East, and that by energetic competition and by removing existing difficulties he hoped even to rival England in those parts.—The Queen has gone to Balmoral.—The harvest prospects in England are excellent.

22nd.—Mr. Disraeli has accepted the disfranchisement of English boroughs with a population of less than 5,000 persons, and has asked the House of Commons to pass on Monday the amended Scotch Reform Bill.

23rd.—In the House of Commons yesterday, the second reading of Mr. Gladstone's Suspensory Bill took place, resulting in a defeat of the Ministry by 312 against 258 votes. The Committee has been appointed for the 5th June. An influential deputation has waited on Sir Stafford Northcote for the purpose of advocating an independent line of telegraph to Bombay via Gibraltar. Sir Stafford in reply promised to remedy the defects of the existing lines, which, when working well, he considered sufficient, politically and commercially.

25th.—Lord Stanley has appointed a committee for enquiring into the question of naturalization.—The King of Russia has closed the Custom Parliament and has declared his firm respect for treaties. His Majesty's speech has been favorably received in France.—The *Invalide Russe* in announcing the conclusion of a treaty of commerce with Khokan repudiates the Russian plans of conquest in Central Asia, and says that the hostility of Bokhara is due to a breach of faith.—The *Columbian* with the outward Bombay mails left Suez for Bombay on the morning of Sunday the 24th instant.

26th.—In the House of Commons the Scotch Reform Bill is progressing. The amended rate-paying franchise has been adopted. A motion, to give ten additional members, was supported by Gladstone and Bright and rejected (number of votes unintelligible.)—It is asserted that England is negociating pacific declaration.

Washington; 15th.—The Senate has refused by 35 yeas against 19 noes, to convict president Johnson on the 11th Article of the indictment.

New York 21st.—The Chicago Convention has nominated General Grant to be the next President, denounced repudiation, and approved the impeachment of Mr. Johnson.

Miscellany.

—The Rev. W. Brown Keer's interesting and instructive lecture on "Paris, Past and Present," concludes as follows: "Art has undoubtedly a work to do, and is capable of ministering to the happiness of life by producing real delight and enjoyment. It may also in a high degree refine and elevate the intellectual faculties. But it too often leaves the moral faculties unimproved, and may, when used to pernicous and depraved principles or examples even become debased itself, and exercise a debasing influence. The votaries of Bacchus, Mars, and Venus will indulge, as they have indulged, in debauchery, cruelty, and lust, and the same may be said of the worshippers of Vishnu, Siva and others. Torrents of human blood have flowed in the amphitheatres amid the art splendours of Greece and Rome. The Helots were hunted and the gladiators stained their daggers with human gore under the shadows of the grandest edifices that human hands have reared. Streams of human blood have flowed amid the choicest productions of the sculptor's chisel and the painter's pencil and where the sublimities of poetry and rhetoric, the productions of a Homer and a Virgil, of an Anacreon and a Horace, a Demosthenes and a Cicero stirred and delighted the people. The truth seems to be that moral principles and precepts no less than those of art, need illustrations by examples before they can be practically and extensively useful. The best human models moreover are defective, and man in striving to copy them imitates their imperfections. We must then be brought back to nature and to truth. And the highest and purest type of that nature, is found only in Him, Who, after eighteen hundred years have passed, draws forth the homage of more subjects than earth's mightiest conquerors ever yet subdued, and whose pure and perfect example of the highest philanthropy left for our imitation will yet do more to raise and elevate our fallen humanity, than all else that human arts and science can discover or produce. Then not only let art display her charms, and sunlight, by means of boulevards and spacious streets, be let into the dark places of our cities, but let the water of life from the great reservoir of Eternal Truth be plentifully supplied, to cleanse and purify, and give moral health, vigour, and happiness. Pour in would we say, to the festering sores of humanity of this and every great city, the disinfectant Truth, to neutralize the poison of vice and infidelity, and a mighty effect will be produced for the stability of the common wealth, and the happiness and prosperity of man.

A MAHOMEDAN COMMENTARY ON THE BIBLE.

[From a Review of Sayad Ahmad's works in the *British and Foreign Evangelical Review* for January.]

"The Mahomedan doctrine teaches that God created man sinful but ignorant, and therefore not responsible; that partaking of the fruit of the tree of the knowledge of good and evil (whether this be accepted literary or figuratively) introduced knowledge, and consequent responsibility,—a liability to punishment, but also a capability of reward. The Christian doctrine is, that man was created holy, intelligent, and responsible, with power to stand, and free to fall; that eating of the forbidden fruit made him sinful, gave him a practical knowledge of the distinction between good and evil, and made him liable to punishment. The Mahomedan doctrine is certainly more comformable with the *ourang-outang* theory than the Christian; but which is more conformable with the word of God? Without dwelling on multitudes of other passages which will occur to the reader, let us confine our attention to that under comment. It is said that man was created in the image of God. Is God himself sinful, or is he holy? If the Mahomedan doctrine be true, he must be sinful, for man was created in his image, and he was created sinful. Is God intelligent and wise, or is he ignorant? If the Mahomedan doctrine be true, he must be ignorant, for man was created in his image, and he was created ignorant. As to responsibility, the very fact that God shewed him that his act would be followed by punishment, shewed that he must have been responsible. As to the change which the fall introduced, we see that it produced shame and fear, much more like the result of sin than of knowledge. Which is the more conformable with reason? The Mahomedan doctrine teaches that the fall introduced an entirely new element into man's nature,—an element which, while it ennobled him, was withheld by his Maker, and the seeking of which was attended by punishment. The Christian doctrine teaches that the fall introduced only a new exercise of powers already there, in a way that was followed by a necessary consequence. Man, in perfect freedom, chose to disobey God, to separate himself from him, and this separation is the very essence of that spritual death which followed. In this there is nothiug magic or arbitrary, but only a free act producing its natural result. The Mahomedan doctrine is, in its primary article, opposed alike to reason and revelation.

"We have dwelt on this point at some length, for from it the two systems of salvation flow. The Mahomedan teaches that, as man was created with sin in him, and the fall was merely the introduction of knowledge and responsibility, being thus a step towards the acquirement of perfection,—the only design of God in sending the prophets is to shew man how to complete the work that Adam began,—how to apply his knowledge of good and evil to the conqest of the latter. The Christian system again teaches, that man having, by his own act, separated himself from God, became guilty, and required the power of God to bring him back which was accomplished by God himself becoming man, bearing his guilt, and imparting to him strength to return to Himself. Hence the Mahomedan looks to the instructions of the chain of prophets culminating in Mahomed, and the Christian to the sacrifice of Christ and the aids of his Spirit. It appears to us that this fundamental point has not received sufficient prominence from Christian apologists. The Christian truth has been distinctly and fully stated, but the Mahomedan error has not been clearly and decisively exposed. More time and talent have been spent in proving the divinity of Christ, and the propitiatory nature of his death. But what does that avail with opponents who deny the necessity of atonement, and make God the author of man's sinfulness. Let these articles of the Mahomedan creed be overthrown, and the whole of the system falls with it. Let man's primeval purity, and his fall by his own free act, be established, and the mission of Christ becomes a necessity. Sayad Ahmad perceives this, and states it with sufficient distinctness. In fact, the only argument that he brings against Christ's mission is founded on this fundamental view of men's sin not requiring a mediator.

"'Christian divines have made it a basis of their faith that, by the disobedience of Adam and Eve, sin has passed upon all men, and therefore all men are guilty. If their sin was pardoned without any punishment, that would be opposed to justice, and

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if every one had to bear all his own punishment, that would be opposed to mercy. Therefore God gave the promise of a coming Saviour, namely Jesus Christ, who is God himself, but who became incarnate in the form of Christ, who was the seed of the woman, not of the man . . . . But we Mahomedans do not consider this disobedience of Adam and Eve to have been the beginning of sin, nor do we look on this event as bringing guilt on the human race We believe this event to have been the cause of the knowledge of good and evil for mankind, by reason of which they have not remained void of responsibility like other creatures. If therefore, any any one will walk according to the guidance of God, he shall obtain salvation; and if any one shall act in a way opposed to it, he shall be punished.'"—(Pp. 182. 183.)

"It will be seen that Sayad Ahmad perceives clearly enough the bearing which the account of the fall has on subsequent doctrine, and he has therefore done well to make the determined stand for his religion that the has made on this primary point, though we believe that he has altogether failed in it.

"But while allowing that the Mahomedan system follows logically and consistently from this first error, we by no means allow that it has been consistently worked out. The same untruth which has tainted the fountain has tainted all its streams. Almost the only dogma which they maintain as a means of salvation, is the sinlessness of the prophets. This was not at all necessary for their theory. They required only to maintain the truth and sinlessness of their writings and teaching But the furmer is the position required by the words of the Koran, and universally held by them, that all the prophets were sinless from Adam to Mahomet, and if this doctrine be impugned, the Mahomedan position is broken here again. The first prophet that comes under Sayad Ahmad's consideration is of course Adam. It is difficult to see, after the exposition he has given, what sin could be attributed to Adam; but he does allow that he committed a sin of some kind. To reconcile this with the teaching of the Koran, he divides sins into two classes: sins of commission or sins against law, and sins of omission or of negligence. He is led to this because he says it is contrary to God's justice that the should lay on us the doing of anything which it is beyond our power to do. By the former direct transgressions of the divine commands are meant; by latter, being defective in the service and respect which God requires of us. As no one can be free from this sin, not even the prophets, their defects, would not be considered sins in ordinary men, but only in man who had the privileges of the prophets:—

"'From this sin no one is free. The prophets, too, are guilty of it; and this Jesus indicates, when he says in answer to the young man, who asked him, 'Good master, what must I do to inherit eternal life?' * 'Why callest thou me good? for there is none good, save one, that is God.' From the other kind of sin, doing anything against the law, the prophets were free. It is not a sin in ordinary men to do anything with a pure and virtuous motive, but it is sin in prophets for they must do nothing but what God commands them. It was for this motive that Adam fell under the divine displeasure.'"—(P. 163.)

"We see here again into what a wretched quagmire Sayad Ahmad has fallen, and could not but fall, in his attempts to explain the facts of the Bible in accordance with Mahomedan theories. According to his explanation of Adam's transgression, he was prompted to transgress by the animal part of his nature, *i. e.*, as he explains, Satan. Was that the pure and virtuous motive which brought the divine displeasure on him? Again, he did not fail to come up to a command of God, but he did most decidedly break through an injunction laid upon him. The only result of the fine distinction which our author has drawn, is to make the prophets more guilty than other men. Greater knowledge and higher privilege make certain sins more heinous, though they cannot make that a sin which would not be a sin otherwise. Adam's act would have been sinful in any man; it was according to Sayad Adam's own shewing, doubly sinful in a prophet. Either God has shewn displeasure against an act which was not a sin on Adam's Act was not a sin. He would have been far more consistent, however, had he said that God laid on man an unjust prohibition and that he ennobled himself and the human raceby disobeying it."

* This is another case in which the English translation of the commentary does Sayad Ahmad injustice. It runs, "Jesus Christ was pleased to say that 'he shonld not call him good, as there is none good but one, that is God." In the Urdu, from which we have translated, he gives the exact words of Christ, and states his own opinion as an inference from them, whereas the English Version misrepresents the words.

REASON AND BELIEF.

The old war of many generations still goes on between the children of reason and the children of faith. The Christian world of to-day holds within itself a host of men, who glory in the name of rationalists, or followers of reason, and who assume haughty airs, as if the keeping of the universe had been especially committed to their hands. It might make these men a little more modest, if they could once fairly comprehend, how little of all they claim to *know* ever came to them through any operation of their own reason. If they possessed no mental treasures except what their own unaided intellects have carved out and stored up how large, on the whole would the world be, in which they live? How far would they reach out into the fields of space about them, or back into the history of the ages before? Would they have even the conception of God? Would they have any just idea of the nniverse, as one compacted whole, moving under one general system of law? If so, they would have gained a height which none of the great nations of heathen antiquity reached, during four thousand years of history. They conjure with their great ideas of God, Christ, redemption, the heavens, the universe, as if these were the merest intuitions of their own marvellous and far reachin minds. But if they had been left simply and solely to the guidance of their own reason, they would have had no more mastery over these ideas than the savage Zulu, or the wild Hottentot. "Who maketh thee to differ from another, or what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" There is nothing more truly pitiable than to see a man taking on these airs, and laying claim to this superior knowledge as derived from his own reason, when this wondrous reason of his, if he had been left simply and solely to that alone, would not have lifted him above the state of the lowest savage. That which makes a man great, even in this world, is his *faith*, by which he appropriates to himself all the glorious thoughts and triumphs of the past, by which he is made heir of all the ages that have gone before, and joint-heir of all the ages that are to come after. He takes possession of this grand inheritance, not technically through his *reason*, but through his *belief*—his confidence in others.

But there is another aspect of this controversy upon which we wish for a moment to dwell. These proud children of reason seem to suppose that those who call themselves Christian believers have disowned reason altogether, and have substituted for it a blind and unthinking faith. On the contrary we claim that we make the only true and legitimate use of *reason*, as applied to religious questions. Our contest against them and their pretensions, when confined to the simple domain of reason, is vital and never ending. Leaving *faith* entirely aside, and on principles of *philosophy* purely, they leave the universe unaccounted for. Denying all things supernatural, there is an immense range and volume of facts pertaining to this world's history, which they can in no way explain. We can come down upon the plane of reason, and carry on our warfare quite as effectually as in any other way. The very thing which we complain of in the rationalism of our day is its philosophical shallowness. It moves into and goes through the enemy's country by dodging the strong-holds and fortifications, and then waves its banners and proclaims a victory. If our rationalistic friends could truly satisfy the highest and truest reason by their bold propositions, they might indeed hope for a final triumph. But it is because they fail at just this point, that we have no fear as to the final issue. (*Congregationalist.*)

PASSENGERS ARRIVED.

Per *Sumatra*, 22nd:

From Southampton.—Mr. C. E. Dean, Mr. W. T. H. Brown, Mr. H. Madigan, Mr. A. A. Campbell' Assist. Surgeon Leithbridge, Mr. T. A. Buchanan. Lieut. H. W. C. Bulkely.

From Marseilles.—Major Carnegy, Mr. and Mrs. J. Dawson, Mr. J. T. White Miss White, Capt. J. W. MacNamara, Captain Leach and Mr. G. S. Cassels.

From Malta.—Lieut. Williams, R. A.

From Aden.—Mr. Hagebhai Lalljee, Mr. T. Wholohon.

PASSENGERS SAILED.

Per *Rangoon*, 26th:

For Southampton.—Mrs. Rauken, Mr. Pim, Surgeon T. K. Birnie, Mr. W. Morland.—2nd Class.—Mr. and Mrs. Greaves, Mr. J. Ormeroid, Mr. and Mrs. Charles Jacka, Mr. Joseph Birkenshaw, Mr. J. Sargeant, Mr. W. Nesbitt, Mr. Thomas Rowland, Captain and Mrs. Jury and child, Mr. Thomas Charlton, and Mr. Pestonjee.

For Marseilles.—Mr. W. S. Wetherell, Colonel W. D. Dickson, Mr. and Mrs. Peile, Mr. E. Thomas, and Mr. Napier Hay.

For Suez.—Mr. E. Ventz, Mr. Leo Zawder, Mr. J. Hoyde Edwards, Mr. T. Beyer, Sir Henry Green, Mr. Chas Tovey, Mr. and Mrs. Brice and child, Captain Gosset, and Captain Studdy.

For Gibraltar.—Mr. and Mrs. Vasconcelles and 3 children.

For Aden.—Mr. C. Nautin.

DOMESTIC OCCURRENCES.

BIRTH.

MODUK—At Ahmednuggur, May 23rd, the wife of Rev. R. V. Moduk, of a son.

MARRIAGE.

FARROW—WELLS—May 27th, at Christ Church, Byculla, by the Revd. G. C. Reynell, Mr. William Justin Farrow to Miss Louisa Wells.

DEATHS.

ACLAND—April 30*th*, at Nice, of pleurisy, Samuel Lawford Acland, Esq., Solicitor, Bombay, aged, 37 years.

COLLYMORE—May 21st, at Byculla, Arabella Mathilda, the third daughter of Mr. J. H. Collymore, Inspector of Customs, Preventive Service, aged 19 years, deeply regretted by her relations and friends.

DEAL—May 10, at Annesley Bay, John Deal, Commander Ship *Hahnemann*, aged 44 years.

BEATH—May 14th, at Kurnool, Captain W. A. Beath, 28th Regt, M. N. I.

PRESTON—May 22nd, at Byculla, John Conrad, the beloved son of Mr. David Preston (Bombay Municipality) aged 1 year 10 months and 7 days.

TONKIN—May 20th and 25th at Byculla, Arthur Edwin and Ebenzer James, the twin sons of Ebenezer Tonkin, Plumber.

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